

PEACE NEWS

The Weekly Newspaper of the Peace Pledge Union serving all who are working for Peace

No. 73

London: November 6, 1937

2d.

"THIS MOVEMENT WILL STAND WITHOUT ME"

"The Work Will go Forward With Redoubled Vigour"

DICK SHEPPARD is dead; but he died knowing that the movement for constructive peace as advocated by the Peace Pledge Union would survive even the loss of its founder.

Only a short time before death took him so suddenly, he said to a companion, travelling from a meeting at which he had spoken,

"This movement will stand without me."

Many times he had emphasized this, publicly and privately, not anticipating his own death, but aware of man's mortality.

This movement will stand without him, and one of his last actions for the P.P.U. was the characteristically practical one of writing a letter appealing for funds to ensure that it will be able to make its message better known.

"The cause of peace today needs more support than ever," he wrote. "The Peace Pledge Union, as you know, is not welcomed by those who are doing their best to prepare the country for war."

"They show their disapproval through the national press boycott, which is now so strict that the great meetings recently held in London and in all parts of the country, although attended by ever-increasing audiences, went entirely unreported in the daily press."

So he bids us turn our eyes to "the things that are before us" for the accomplishment of the work of which his original letter to the press, calling on men to renounce war, and his election as a pacifist Lord Rector are but milestones.

WAR of every kind or for any cause is not only a denial of Christianity but a crime against humanity, which is no longer to be permitted by civilized people.

—The foundation of the Peace Pledge Union—a statement in Dick Sheppard's letter to the press, October 16, 1934.



THE pacifist candidate was elected because the people who were courageous enough to record their vote had come to this conclusion, which is the conclusion of the Peace Pledge Union—that war is futile, that there is another way.

—The P.P.U.'s latest triumph—Dick Sheppard on the meaning of the Glasgow rectorial election, October 23, 1937.

WHILE the Peace Pledge Union throughout its membership is overwhelmed with grief at the news of its founder's death, the work which Dr. Sheppard began, and for which he died, will go forward with redoubled vigour in fulfilment and the conviction he so strongly held and often expressed.—P.P.U. statement to the press.

"HE WAS ONE OF THOSE WHOSE MERE EXISTENCE MAKES THE WORLD A BETTER PLACE"

A tribute written for PEACE NEWS by the Archbishop of York

VERY seldom has any piece of news given so deep a feeling of sorrow to so many people as the announcement of Dick Sheppard's sudden death. He had a gift of sympathy so intense that he created a personal link between himself and the individual members of the congregations or audiences that he addressed; he made it "carry" even on the

wireless. It is not only true that to know him was to love him; but multitudes loved him who scarcely knew him at all.

This was the great secret of his power. But with the astonishing sympathy was combined a sense of humour always ready to come into play, sometimes with embarrassing effect at moments officially solemn. And there was very shrewd practical judgment, which sometimes bewildered colleagues by its contempt for logic, and then delighted them by its vindication in practice. Opponents did well to be anxious when his arguments were conspicuously weak, for that was often an indication that his conclusion was unusually wise.

He brought hope and enterprise and charity into any company that he entered. He was one of those whose mere existence makes the world a better place. And his whole heart was given, with a devotion of perfect simplicity, to his Master. **WILLIAM EBOR.**

LORD PONSONBY'S Appreciation

"GREATEST TRIBUTE WHICH OUR AFFECTION CAN PAY"

MY sister, who died over three years ago, worked for some years at St. Martin-in-the-Fields with an enthusiasm which at first I did not understand. Through her I came to know Dick Sheppard, whose name and influence were already well known.

I was puzzled to begin with that a man so amusing, so ready to laugh, and so entertained by trivialities should command such attention as he was already doing. I had come across many ecclesiastics in my time, some were learned, some severe, some mystics, and all rather alarming, perched as they seemed to be on pedestals beyond my reach. Moreover, the ecclesiastical approach to the problems of life did not appeal to me. Here was a man who had none of these characteristics and did not even appear to be an ecclesiastic at all—just an ordinary man trying to help people; and I soon learned of the extraordinarily varied crowd he did help.

I told him one day of my exasperation with Church Christianity. "Come and say all that to the parsons," he said; and sure enough he collected together in his house a formidable body of clergy whom I had the temerity to address. But what sort of man was this, who without flinching from his own position was ready to encourage someone who wanted to undermine it? But I found he detested the views of theologians and formalists far more than he did mine.

His faith was a rock which needed no examination or investigation. It was the mainspring of his action; and works, not words, had become his way of life.

So I found that the range of his influence covered politicians, admirals, generals, the old and the young, the bewildered, the down-and-out, the boss and the workman, the fool, the knave, and the drunkard, and that his method of approach was based not on reproof, admonition or ecstatic prayer but pure friendship and indestructible love of humanity.

He was easily approachable, he had long kicked any pedestal from under his feet. Nobody feared him

because he had the "love which casteth out fear."

FOR a time I saw less of him, although we corresponded.

My attitude during the War and later in launching the "Peace Letter" had his cordial approval, and gradually he adopted the "all or nothing" view and began to lay his plans. He could not be satisfied with just expressions of opinion. He believed as I did that many people agreed with us, and he thought that the Church with its powerful and widespread organization should take the lead. Had not they their marching orders from their founder?

So the Peace Pledge was launched as at first a purely Christian move. But, with his broadminded tolerance and belief in genuine conviction rather than labels, he opened the door to all of whatever form of belief or disbelief who were prepared to offer uncompromising opposition to war as a means of attempting to settle disputes between nations.

So the Peace Pledge Union was founded, and often he declared to me that the adherence of those who did not take the Christian standpoint, so far from being an embarrassment, greatly strengthened the appeal.

On our success I need not dwell, except to say what we all know, that it was primarily due to the magic of his name. Nor need I relate how I and others constantly endeavoured, but always in vain, to persuade him to go slow in consideration of the bad health which had dogged him for years past.

VIVIDLY shall I remember the Thursday, three days before he died, because I was an eye witness of some of his work that day which was, of course, in no way exceptional.

Leaving his mountainous correspondence, he came in the morning to the Advisory Council of the War Resisters' International where he contributed sane advice up to the end of the meeting. He refused luncheon and for over three hours presided over the Executive of the P.P.U.

For those who know little of our organization I may say that Dick Sheppard in the chair always transformed what might otherwise be a perfunctory, drab, business perform-

Dick Sheppard & Ourselves

By the Editor of PEACE NEWS

THE personal interest which Dick Sheppard always took in PEACE NEWS will remain among the most cherished memories of him held by the staff of this newspaper.

"A romance in journalism" was the phrase he himself used on more than one occasion to describe the paper's origin and establishment as the only newspaper serving the peace movement.

It was in his study at Amen Court, before the organization at 96 Regent Street was thought of, that I told him how a small group of pacifists, working independently of the Peace Pledge Union though all were members, had experienced the need, in their propaganda efforts, for pacifism to be expressed in a much more popular form than exists elsewhere and had already translated that need into action by producing the first issues of PEACE NEWS.

From that moment he contributed to PEACE NEWS. And when one of the very earliest meetings of the first committee of Sponsors approved the proposal that it should be adopted as the newspaper of the Peace Pledge

Union, he insisted that its publication should be continued, as far as possible, in the same pioneering spirit in which it had been begun and with the same purpose—to present peace in the form of news.

Time and again since then Dick Sheppard had given us every assistance, with appeals to his audiences to support the paper, with suggestions for improvements, with material for publication, and in many other ways. When I was away in the United States for several weeks this summer he continued to show his personal interest by giving help and encouragement to the Acting Editor.

Less than two days before his passing, when I saw him at a meeting in the House of Commons, he promised to have a talk about the future of PEACE NEWS and how it could be made an even more successful newspaper.

Now it is up to us and to all who share Dick Sheppard's enthusiasm to ensure that success. May we not feel that our readers owe it to him to help send the circulation up by leaps and bounds, while we endeavour to make it a better and better newspaper?

H. S. M.

ance into a gathering of exuberant enthusiasts—not that one item of practical work was ever overlooked.

On this occasion, as I sat in a room adjoining, loud gusts of laughter inspired by the chairman reached my ears. An important letter to *The Times* initiated by him was also drafted.

After a hurried meal I met him at the station. He had had no meal. The journey was short. But there was time for an animated discussion on the fallacy of a war of defence with a complete stranger in the carriage. Dick's charming friendliness was disarming and the stranger was obviously impressed.

The meeting was in the Leyton Baths, a big crowd, but a hall with abominable acoustics. It was a strain on the speakers but more especially on one still gripped by asthma. As usual, Dick had to be dragged from the meeting because he insisted on giving a word of encouragement or making a joke to the humble subordinate organizers and helpers.

At last, at eleven, when I parted from him at Liverpool Street Station, I expressed the hope that he would go home and have something to eat before he went to bed. But no, he was off to a hospital to visit a dying man who expected him!

Manifestly this sort of thing was beyond human power—even the power of the most robust man. But he could not relax, so overmastering was the drive of his spiritual nature.

MANY have lost a very dear and charming friend.

To the P.P.U. the loss is immeasurable. If anyone is indispensable Dick Sheppard, the heart, the soul, and the inspiration of the movement, certainly was. Our fate

almost seems to hang in the balance.

But we must remember that greater than any memorial in stone or brass, greater than any epitaph or eulogy, greater than any philanthropic endowment, the continued building up of the movement of which he laboured to lay the foundations will be the greatest tribute which our affection and admiration can pay to his memory.

He died mercifully and without suffering, full of hope for the future at a moment when our work was greatly prospering. *It is for us to see that that hope is realized.*

Arthur Ponsonby

Christian Pacifists' Message

The Council of Christian Pacifist Groups, at its meeting on Monday, desired me to express deep sympathy with the Peace Pledge Union in the irreparable loss of its greatly-loved founder. Dick Sheppard, always an eager helper in the work of C.P.G., was again to have spoken at our Armistice Day meetings at the Central Hall, Westminster, and at Kingsway Hall. At both assemblies on the evening of November 11 his vacant chair will speak for him; and there, as all over the country, great audiences will pledge themselves to serve unflinchingly the cause for which he lived and died. He had won more than admiration for his unfailing courage, for his pioneering and adventurous spirit; his chivalrous attitude and gift of friendship drew the affection of us all. His work shall not fail.

HENRY CARTER.

NOVEMBER 9th

LET US
HONOUR
PEACE



Drawn by ERNEST E. BRISCOE

THE END OF "WAR TO END WAR"

"Begin no enterprise until you have well considered the end of it"—(Hippocrates)

Supplement to PEACE NEWS, November 6, 1937

THE LIFE AND WORK OF DICK SHEPPARD

HUGH RICHARD LAWRIE SHEPPARD, who was born in 1880, was the second son of the Rev. Edgar Sheppard, Sub-Dean of Chapels Royal.

From school at Marlborough he went to Trinity Hall, Cambridge, where he took his degree in 1904. There followed about a year as secretary to the present Archbishop of Canterbury when he was Bishop of Stepney, and, after preparation for ordination, the chaplaincy of Oxford House, Bethnal Green, in 1907. He was made Head two years later.

In 1908 he was appointed Deputy Priest-in-Ordinary to Edward VII, and to George V four years later.

In 1910 he again worked under Dr. Lang, by then Archbishop of York, as extra chaplain.

He was first attached to the church with which his name will always be associated—St. Martin-in-the-Fields—in 1914, but on the outbreak of the War he went as chaplain. From his experiences there came the final conviction that war was wrong.

At St. Martin's thousands found help and sympathy, while Dick Sheppard's radio sermons made him known to millions. In 1927, however, he had to resign his living—a decision rendered necessary by the asthma which became increasingly distressing in later years.

His health improved and in 1929 he became Dean of Canterbury; but once again, in 1931, he had to resign. Later he was able to assist his successor at St. Martin's, the Rev. Pat McCormick, and in 1934 received the appointment of canon and precentor of St. Paul's Cathedral, which he held until his death.

HIS WORK FOR PEACE

Dick Sheppard, who could recall being mobbed for his opposition to the South African War, started the latest and greatest piece of work in his life—his work for peace through the Peace Pledge Union—in 1934. (Two years earlier he had proposed that a peace army should place itself unarmed between opposing sides in the fighting then proceeding between Chinese and Japanese.)

On October 16, 1934, a few journals published a letter expressing his conviction that "war of every kind or for any cause is not only a denial of Christianity, but a crime against humanity, which is no longer to be permitted by civilized people," and invited any man who felt as he did to send him a postcard stating that he renounced war and would never support or take part in another.

The response was at once overwhelming, thousands of postcards being delivered next morning at the house of his friend, Brig.-Gen. F. P. Crozier, at Walton-on-Thames. And the growth to something like 160,000 has gone on steadily ever since. Indeed, the thing almost frightened Dick Sheppard, who always instinctively fought shy of organizations—especially new ones.

For a long time he continued just to collect names, and it was not until June, 1935, that he at last ventured to call the signatories together in the Albert Hall, London, though his original letter had promised such a demonstration. There followed months of speaking at big public meetings,

together with George Lansbury, Aldous Huxley, Gerald Heard, and other public men who soon became associated with him in this work. Then groups of signatories began to spring up spontaneously and to organize themselves locally.

THE PEACE PLEDGE UNION

Doubtless impressed by the similarity of the nature of this step to his own spontaneous lead, Dick Sheppard at last agreed to the opening of an office for what was known just as "Dick Sheppard's Movement." But it was not until May of last year that it emerged as the Peace Pledge Union, sponsored by about ten leaders of pacifist thought, including himself and Brig.-Gen. F. P. Crozier, Aldous Huxley, Storm Jameson, George Lansbury, Rose Macaulay, Lord Ponsonby, Siegfried Sassoon, Dr. Donald O. Soper and Arthur Wragg.

Often he told audiences that his name "stank in his nostrils," and for that reason, among others, he strengthened the committee of Sponsors until today it carries on his work with a score of members, including (in addition to the original ones—except, of course, the late Gen. Crozier) Canon Stuart Morris, Captain Philip Mumford, Bertrand Russell, Canon C. E. Raven, Miss Vera Brittain, the Rev. Henry Carter, Wilfred Wellock, James Hudson, Harold F. Bing, H. Runham Brown, the Rev. George MacLeod and Dr. Alex Wood.

Referring to the Sponsors, at one of his meetings, he said he hoped the idea that it was his movement would be ended, for the Sponsors were chosen as representing all kinds of hundred percent pacifism, and not just the Christian, or even the religious element alone.

ACCEPTED A CHALLENGE

In August of last year Dick Sheppard showed his readiness to accept a challenge by acting on the criticism that pacifists should preach their gospel to other countries.

He wrote to Herr Hitler, asking for permission to "address free and public meetings in Germany" at which he would "attempt to say to the German people what is being said in England" by P.P.U. speakers. The Führer, however, did not reply.

In the following month he made one of his many attempts to get Anglicans to see the need for adopting the full pacifist position. In a letter to the press he said the time had come when clergy of the Church of England who were resolved to have nothing to do with war or preparations for war should make their position "perfectly clear to their spiritual authorities." It was partly as a result of this that a meeting of Anglican pacifists took place last April, to be followed by a procession, led by Canon Sheppard, from Westminster Central Hall to Lambeth Palace, where the chaplain to the Archbishop of Canterbury was given a copy of a resolution adopted at the meeting.

It was the same spirit which led him only last Armistice Day, to join Miss Rose Macaulay and Aldous Huxley in challenging several prominent people, including the two Archbishops, to refute the arguments in Bertrand Russell's book *Which Way to Peace?*

SYMPATHY FOR SUFFERING

His keen sympathy for all who suffered led him, almost a year ago, to make frantic efforts to fly to Spain



This, one of the happiest photographs of Dick Sheppard, was taken at the Peace Pledge Union's camp at Swanwick in August.

in the hope of interviewing General Franco and Largo Caballero to intercede on behalf of people suffering the bitter tragedy of civil war. Foreign Office action prevented this, but he continued to show his sympathy by using his powers of persuasion on pacifists at home to give financial support to the relief work of their fellow war resisters in Spain.

All the time the Peace Pledge Union was growing and developing at an amazing pace, and in August this year held its first camp, at Swanwick, Derbyshire. For those who attended it was an unforgettable experience, and its success owed more than can be told to the presence of the P.P.U.'s founder, who was "the life and soul of the party."

Many pacifists, meeting him for the first time, will retain happy memories of Dick Sheppard as they saw him at Swanwick.

The record of Dick Sheppard's most recent activities is thus the story of the growth and work of the Peace Pledge Union, since he identified himself with it as wholeheartedly as his ecclesiastical duties would possibly allow.

The climax came only a week before his passing when his election as Lord Rector of Glasgow University—with a majority among all sections of the voters such as none had had since M. Poincaré was elected after the War—definitely "put pacifism on the map," to use his own words. And it could scarcely be a more appropriate climax since, as he had already been pointing out to enthusiastic audiences, it was the result not so much of his personal appeal as of the success of what he had made and what has now proved to be his life's greatest work.

The Council of the Save the Children Fund has appointed Captain G. F. Gracey, Overseas Delegate since 1929, to be the general secretary of the Fund from November 1, in succession to Mr. L. B. Golden, who has resigned.

Thoughts & Plans for Armistice Day

ONE thing I learned at that peace conference was that war is a futility since no decent peace can ever be drawn up after one. . . . Paragraph after paragraph of that luckless treaty made it obvious that so many of my friends had died in vain and that all this talk about a war to end war had been nothing but a series of damnable lies.

The P.P.U.'s Special Armistice Poster



**"I RENOUNCE WAR AND WILL NEVER
SUPPORT OR SANCTION ANOTHER"**

**THE PEACE PLEDGE UNION
96, REGENT ST. LONDON**

doing to prevent war.

The Everyman Cinema Theatre, Hampstead, will next week be showing peace films and one showing the bombardment of Shanghai.

Tomorrow (Sunday) will be "All Nations Day" at the Ethical Church, Bayswater, and at the service Lord Snell will speak on "The Vocation of Leadership." On Armistice Day there will be a short service of prayers for peace in the Church of Ascension, Lower Broughton, Salford, at 8.30 p.m.

service in Cross Street Chapel, Manchester, when the Rev. C. W. Townsend, Dr. Maldwyn Edwards, and the Rev. D. W. Gregory will take part. The latter is organized by the P.P.U.

P.P.U. headquarters, by the way, hope that those who wish to wear white poppies next week will wear them with red ones.

The Hillingdon group leader writes suggesting that the purchase of a poppy might be used as an opportunity to challenge the seller as to what she is

And it is up to English people to see that these children are treated as they would wish their own to be, if ever they were to find themselves in the same sad circumstances.

Would You Scrub Floors in the Cause of Peace?

PACIFIST GROUP'S NEW VENTURE

Bu "A Strictly Rationalistic Pacifist"

Pacifist Convention for the West

THE West of England is the next area to be covered in the series of pacifist conventions organized by the Parliamentary Pacifist Group.

Laurence Housman will be the chairman of a convention to be held in the Central Hall, Bristol, during the afternoon and evening of January 8. Speakers will be George Lansbury, Dr. Alfred Salter, Henry Carter, Cecil H. Wilson, Fred Messer, Dr. Alex Wood, Miss Mary Gamble and James H. Hudson.

Conditions of the convention, for which the fee will be 1s. per delegate, and copies of the resolutions to be discussed may be obtained from Harold F. Bing, The Folk House, College Green, Bristol.

HELPERS WANTED

Local representatives whose responsibilities are to ensure that a copy of the printed invitation to the convention is sent to every organization within their own district and generally to make it widely known, are still needed in:

Gloucestershire: Cheltenham, Stroud, Cirencester, Tewkesbury.

Somerset: Frome, Cheddar, Yeovil, Shepton Mallett, Crewkerne, Minehead.

Wiltshire: Chippenham, Melksham, Swindon, Warminster, Shaftesbury, Devizes.

Devon: Barnstaple, Bideford, Exeter, Plymouth.

Cornwall: Devonport, Falmouth, Newquay.

Dorset: Poole, Bridport, Weymouth, Sherborne.

Pacifists who can help should write to Wilfrid Harvey, 57 Claremont Road, Bristol, 7.

NEW BODY SET UP

A consultative body, composed of representatives appointed by the various pacifist organizations, is to be set up to coordinate present and future activities designed to present pacifism as a practical policy.

This decision was made at a meeting of the Parliamentary Pacifist Group in the House of Commons last week. The new body will meet from time to time.

The Parliamentary Pacifist Group was also asked to arrange for the holding of future conventions.

NEARLY everyone who reads PEACE NEWS, and many others besides, have signed the peace pledge. If they were sincere in doing it, which we have no reason to doubt, they must realize that, in the last resort, that pledge renders them liable to be imprisoned by their government in war-time, or to be put up against a wall and shot, for passive resistance, by an invading enemy.

And if people can be willing to go to prison or lose their lives, even as a remote contingency, for their convictions, is it too much to ask them to scrub a floor for them?

Two months ago, owing to one of those internal disagreements which sometimes happen in enthusiastic committees, I was asked to take the place of an out-going member of the propaganda and publicity committee of the small local group to which I then belonged. As soon as we brought the problem of propaganda activities down to the level of the practical, we found that there was little that seemed sensational to be done with cash in hand at thirty or forty shillings.

EARNING THEIR "KEEP"

After scratching our heads for a day or two, we produced a plan which the group at its next meeting accepted with unselfish alacrity. We spent 4s. 6d. on duplicating, and 4s. 6d. on postage, to send the following letter to a number of national and local newspapers and reviews.

To the Editor,
Dear Sir,

Anxious to earn the money necessary for running their local group, certain London members of the Peace Pledge Union are ready to hire themselves out in their spare time at two shillings per hour per man or woman wanted.

The tasks we can carry out competently vary from dish-washing and floor scrubbing to giving lessons in French, German and Spanish, and from looking after children or taking the dog for a walk to making a fourth at bridge or to secretarial work, &c., &c.

Will any reader in need of such help kindly state requirements to . . .

The *Daily Herald* featured our offer in a "box" in the centre of page

three on the first possible day, and of national papers or reviews the *Observer* and *Time and Tide* inserted the letter verbatim. So did one of the local papers, but unless there are some very slow ones still to appear, three local and about thirty national publications took no notice whatever.

EARLY RESPONSE

Despite this silence, which is not unusual where pacifism is concerned, our offer has resulted so far in one of our members giving regular German lessons to one pupil; another giving French lessons, and a third and fourth sharing the task of acting as responsible companion to a learner-driver. No one has asked us as yet to wash dishes or to scrub floors; but if they do, though none of the group will pretend to be in love with that occupation, it will be carried out conscientiously. In the meantime the group funds are benefiting by a weekly sum which is considerable to a group of less than twenty members, and our odd-time employers are receiving a new impression of pacifists.

Not even a Dick Sheppard or a George Lansbury can beat this simple idea for power in convincing people of pacifist sincerity. It carries its own proof of that to any task it undertakes.

Now imagine the effect of hundreds of P.P.U. groups doing the same thing all over the country. Whatever the motives may be of those who employ pacifists for odd or regular jobs at two shillings per hour, even if they do it because they want to "test" us or because a foreign language lesson at two shillings is cheap, the thing in itself is too unusual for these people not to talk about it; and everything they say becomes an advertisement for the P.P.U.

Will other groups adopt this new conception of social service, one which really serves, and of which none can say that it is a patronising, impertinent invasion of other people's homes?

In one at least of the dictator countries every young man must serve six months in a labour camp as part of his obligations to the State. That is objectionable only because it is compulsory.

Are we not interested enough in the cause of peace to do something similar voluntarily, knowing that, if we do it conscientiously the impression we shall make will be so great that the studied silence of most newspapers on the subject of pacifism will cease to matter, because every man and woman in the country will be talking about the workers of the P.P.U.?

I submit this plan for the consideration of all who are willing to work for pacifism, which is a different thing from endlessly talking about it.

We Are Banned Again!

A YORKSHIRE COMEDY OF ERRORS

From Our Own Correspondent

PERMISSION to display PEACE NEWS in the public reading room in Horsforth, near Leeds, has been refused on account of an old rule banning propaganda publications. A resolution calling for the deletion of the rule was defeated in the local council last week.

A vital factor in the debate was the insistence by the chairman of the Library Committee that reading rooms in Leeds did not display PEACE NEWS.

Although this was largely responsible for the defeat of the resolution, it has provided excellent publicity, because all the Leeds and Yorkshire newspapers have commented on it, making play of "where Horsforth was wrong"—since Leeds does take PEACE NEWS!

Moreover, the Chief Librarian at Leeds has given a statement to this effect, making an excellent case for their doing so. The local group of the Peace Pledge Union is following this up with letters to all the newspapers, and has advertised in the local *Free Press*—distributed free to every home in Horsforth—inviting people to read the "banned" paper.

The group hopes to secure a reversal of the Horsforth Council's decision.

FIRST NIGHT

By HERBERT FARJEON

YES AND NO. Ambassador's.

BUT yes rather than no. Mr. Kenneth Horne has written a jolly little comedy of no account which, after *George and Margaret*, might have been christened *Adrian and Joanna*, or, after *Bats in the Belfry*, *Brats in the Rectory*. Just a very cross section of family life. The plot is slight, the wit is bright, and the laughter in front almost continuous and very nearly unanimous.

After which everybody goes home to forget all about it.

RHAPSODY ON ICE. Covent Garden.

Skating ballets in which the skating is good, but not as good as the ballets are bad. Enthralling moments and appalling décor break up the monotony at intervals. There was a lot of yawning round (and in) my stall. A little taste would have made a world of difference.

LES FOLIES DE PARIS ET DE LONDRES. Prince of Wales's.

Non-stop once more—which, but for my profession, would have meant non-go in my particular case, never yet having seen a non-stop show I could recommend to any friend I wanted to keep. The pleasantest item is a revival of songs and scenes from *Lady Madcap*, in which Mr. Peter Haddon manages to be about as much like Maurice Farkoa as you are like Mussolini. Quick peeps, as usual, at the human form divine, with many male playgoers sitting in single stalls unaccompanied.

ARMISTICE DAY, 1937

SIMULTANEOUS MEETINGS

CHRIST & PEACE

THE CENTRAL HALL

Westminster, S.W. 1

Chairman: DR. CHARLES E. RAVEN

KINGSWAY HALL

Kingsway, W.C. 2

Chairman: THE REV. HENRY CARTER

Speakers at both Halls:

THE RT. HON. GEORGE LANSBURY

PASTEUR HENRI ROSER

DR. WILHELM SOLZBACHER

DR. DONALD O. SOPER

November 11, at 7.30 p.m.

1,000 seats free to the public. Tickets for numbered and reserved seats (reserved until 7.15 only), prices 2s. 6d. and 1s., obtainable of THE SECRETARY, COUNCIL OF CHRISTIAN PACIFIST GROUPS, 16 Victoria Street, London S.W. 1.

Please send stamped addressed envelope.

Armistice Day

H. W. Austin, Isaac Foot, M.P.,

Storm Jameson, Canon Raven,

R. Ellis Roberts,

H. M. Tomlinson

invite people of all schools of thought who wish to remember the dead of the World War at a simple non-military ceremony to come to the Band Stand in Regent's Park (near the fountain on Broad Walk) at 10.45 a.m. on November 11

Information and leaflets from

MARGERY RAYNE

Whitmore Farm, Windlesham, Surrey

Peace News

Editorial, Publishing, and Advertisement Offices:
59 Waterfall Road, London, N.11

Tel: Enterprise 1888

Subscription Rates:

Quarterly: 2s. 9d. Yearly: 10s. 6d.

THE PEACE PLEDGE UNION welcomes all who accept the pacifist doctrine, no matter what their approach. Its activity is not confined to the registration of those who are opposed to war, but promotes and encourages a constructive peace policy. Members are attached to local groups designed to achieve a communal peace mentality and extend the influence of pacifism by propaganda and personal example.

Give your pledge on a post card:—

I renounce war and I will never support or sanction another.

Sign this, add your address, and send the card to The Peace Pledge Union, 96 Regent Street, London, W.1.

November 6, 1937

WHY "DICK" WAS RIGHT

By MAX PLOWMAN

"DICK is always right."

I wonder how many times I have said that in the last eight months? It came to be a good joke; also the daily miracle. How did he know the right answer without thinking? What was it that enabled him to pierce the veneers of argument and go straight to the core of the matter in an instant time after time? How was it that he, who never seemed to be troubled with the cautious business of taking stock of anybody, had the finest sense of human values I have ever met?

He was right—how right time alone will show—in his pacifist emphasis. Right with the rightness of genius when he first inquired how many people there were in the British Isles who had decided that they simply couldn't cooperate again in anything so monstrously "wicked, futile and unnecessary" as modern war. Right to lay no stress upon religious belief or political creed. Right to disregard for the moment the economic, the historical or the psychological causes of war. Right to feel shame that the Church, of which he rightly regarded himself as a humble member, should lack the simplicity, or the courage, or the faith to preach the gospel of peace and good will to desperately needy men, in terms they could understand and act upon. Right to be tolerant of, but not seriously impressed with, a pacifism based upon the ideal of human perfectability. Right to believe that pacifism implied the finding of a better way of arranging human society, and that its constructive work lay in every field of human activity. Right to believe that mere obduracy to the existing order was not the true, creative way, since it was not conceived in the spirit of generosity. Right in his understanding that pacifism was not a creed, nor a theory, nor even a way of life, but a total committal of the individual to the love for, and consequent service of man. Rightest of all, perhaps, in his insistence upon the gaiety and courage and good humour which he knew to be among the finest weapons of the spirit.

They betokened his own selflessness. Dick was at once the humblest and the gayest person I ever met. True humility and real gaiety are irresistible. Why? Because the man in whom they appear has annihilated his own self-love, and seeing the world in the light of his own unimportance, is free to love and to enjoy. Through him the Spirit of Life has unhindered utterance; and so the impossible comes true:

such a man is able, quite simply and happily, to love his enemies.

And the miracle of love is that the enemy, loved, is disarmed. The problem of disarmament is solved. Dick solved it in himself. So wanted his country and the whole world to solve it. And if the spirit—the gay, fearless, unquenchably loving spirit of Dick Sheppard—descends upon all those who loved him for one reason or another (or for no reason at all, but simply because he was Dick Sheppard), then his death, which seems now so irreparable a disaster, will be as the death of another Master was to his disciples: upon them, too, the spirit will descend as a dove.

ARMISTICE

ARMISTICE this year will be celebrated by two very distinct classes of people; those who experienced the War and those to whom it is only one of the facts of recent history. Their celebrations must be very different. Those who retain vivid memories of the War will recall the past with varying emotions—grief, pride, humility, loyalty, contrition—mingled with faint recollections of the relief they felt when the weight that had hung over them for an ageless four years was lifted.

But the question that presents itself to the younger generation on Armistice Day this year must be: What are we celebrating? Is it the death of brave men? If so, all the days of the year are anniversaries of that event. Is it the magnitude of the tragedy? If so, what if a greater tragedy should occur: would that obliterate this celebration? Is it our deep contrition for the wrong done to the youth of a former generation? If so, where are the signs that we shall not repeat it? Is it to commemorate the sacrifice made for something real and lasting? If so, what is that something? Because if we are celebrating sacrifice for its own sake, then we are being merely sadistic.

Those who celebrated Armistice in 1919 believed that November 11, 1918, was more than a passing date in history. They felt that an epoch had come to an end. They believed that it had been the painful experience of their generation to try out a pernicious mode of life to the bitter end and to see it condemned by the universal conscience of mankind. They were convinced they had seen the failure of human society demonstrated so clearly and upon so vast a scale that such failure could never be repeated. And to this end they resolved that, come what might, they would hold themselves as trustees of experience for the benefit of future generations.

This resolve, with varying degrees of intensity, was made; and it was this that gave meaning to the early Armistice celebrations. It was this faith, this hope, this inward determination not to be betrayed again to the offering-up of the first-born and the fairest as a sacrifice to the god of nationality, that made the Armistice silence a moment of solemn dedication. And so long as Armistice keeps this solemn covenant with the past at the heart of its ceremony, the two minutes' silence will retain their meaning: the tryst with the dead will be kept and the power of mankind to learn from tragic experience will be proved.

If this should fail, what can be the meaning of the day? Could it be turned into a military affair without blasphemy. For since 1918 we have known that war and civilization cannot co-exist. The conscience of mankind has been witness that we cannot celebrate the War itself, however proudly we may remember the dead. If, then, we are to keep the celebration of Armistice with any worthiness at all, assuredly it must be for the purpose of renewing our resolution "Never again."

WE ARE HIS MEMORIAL

By STUART MORRIS

NOTHING perhaps showed the unerring instinct which Dick had of being able to do the right thing at the right moment and in just the right way than the letter which he wrote to the Press asking all those who were willing to join him in renouncing war to send him a post-card.

Because the P.P.U. was the outcome of that challenge it stands as, in some ways at any rate, the most truly symbolic act of the man and in every way his greatest memorial. Symbolic of the man—because how often have we seen that instinct enabling him to break through the more superficial considerations and get right to the heart of the matter in a way that won immediate response either from those who were sitting round the table with him in committee or those who were listening to him at one of the big meetings. But that was not the result of some special gift which had been given to him, but of his whole character. He got to the heart of things because he always got to the heart of people. That surely is the secret of his amazing popularity.

No-one could go with him to the crowded meetings without recognizing and rejoicing in the fact that thousands who had heard his voice over the wireless or read his articles in the papers regarded him as a friend, even though they might have had no more personal contact with him than that. He had learnt how to give himself and by giving himself unceasingly he made them feel that they counted for something and that they need no longer be lonely. Because here was love in action he escaped all the dangers and snares of popularity, for to him it was indeed true that "love vaunteth not itself, is not puffed up, doth not behave itself unseemly, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, endureth all things." Therefore for him love never faileth.

His greatest memorial:—How often Dick has insisted that the P.P.U. must not become a piece of organization in which the heart-beat is lost in the throb of machinery. After all the machine of the human body is the heart. He knew that if the P.P.U. is to survive, it must not forget that it is based upon the individual's refutation of war and the consequences in life which his own conscience dictates as the result. Whether Dick is lost to us or not depends upon how far we have really caught his spirit and are prepared to make the P.P.U. the body which will enshrine that spirit as surely as the body which he has now laid on one side has been the instrument through which his love for all men everywhere was able to express itself.

So long as we can do that the P.P.U. is his greatest memorial and he is not lost to us or to the world.

*Others shall sing the song
Others shall right the wrong
Finish what I begin
And all I fail of—win.*

Hail to the coming singers!

PRAYER FOR A LEADER

By MIDDLETON MURRY

A SHORT month before he died I took upon myself to write to Dick Sheppard, "For God's sake don't kill yourself, as I fear you are doing." Now he has done it; and I wake to the grey knowledge that I am without a leader.

That is a strange thing for me to say. I am not accustomed to have a leader; nor, in a sense, did I really know Dick Sheppard was mine until he died. I knew only that I had found somebody whom I delighted to serve, whom I passionately desired to strengthen and encourage. I wanted him to feel that I was, though nothing much, somebody on whom he could rely. Thousands of others felt this just as simply and passionately as I. And they, too, have awakened in the grey knowledge that they are without a leader.

Yet for many years I resolutely avoided Dick Sheppard. He had made approaches to me when my *Life of Jesus* appeared. The book had appealed to him. He told me afterward that it had helped to keep the spark of faith alive in him during a dark period. No doubt, if I had lived in London in those days, I should have gone to see him as he asked me to do. But I should have gone reluctantly. As it was, I lived far away, and I was glad I did.

I set this down merely to make clear how stubborn was the resistance that had to be overcome in myself before I could recognize Dick Sheppard as my leader. It was not until I had fought through a grievous inward battle in myself that I became a pacifist as well as socialist; and only when that battle was over did I feel any desire to meet Dick. Even then I was content that it should happen in God's good time.

It did, though it seems passing strange to me now that I met him for the first time barely seven months ago. My feeling is that I had known him for a year at least. But it is not so. My diary proves it.

Sunday, March 7. Saw Dick Sheppard on Friday, and took to him very much. He said that he felt very isolated, and asked me if I would mind his coming to "yarn" to me when he felt the need. I found him easy and natural to talk to, and felt that good would come of our meeting.

But there was far more than that. The seed of a deep and swiftly growing affection was quickened in my heart; and at the same time a kind of fear. I have learned to grow afraid for people that I love. A few weeks ago, on October 14, the birthday of Katherine Mansfield, I could settle to nothing until I had composed a prayer. I sent it to Dick; it was for him to use as he would. I give it here because he thought it beautiful, because it was made for him, and because it is the only thing I can say that may not be unworthy of him.

A Prayer for Christian Pacifists

O God, almighty and unknowable Father, whose tenderness toward mankind is manifest in the life and death of our Lord Jesus Christ, and in his unfailing and comfortable visitation of the souls of them that love him, take possession of our hearts, we beseech Thee, that we may become humble, joyful, and entire servants of Thy mighty purposes. Govern and guide us, we pray Thee, O Lord; let the presence of Thy Son abide with us, that he may give us strength to be faithful to his teaching that we resist not evil: that so we may become a witness to the undying virtue of his surpassing sacrifice, and men may know that in the faithfulness of love alone is the issue from the world's despair.

By MARGERY RAYNE

WHEN the P.P.U. became an organization in April, 1936, I sat in lonely state at the office we had taken in Trafalgar Square. My vividest memories of Dick Sheppard come from those days. All I knew of him was that he was a great leader and my employer but to me he will always be my friend. There was no work to be done during the first few weeks and his only concern seemed to be to save me from boredom. My only phone calls were from him and the daily letter of cheer came in the familiar blue envelope.

When the letters and the callers suddenly began to come in apace and I had no staff to help me and no knowledge of office routine Dick was always there ready to answer questions about filing; how to send a package to some unheard-of place in Wales; who was the cheapest stationer in London; how to draft a letter to the Press. I have a picture in my mind of him sitting surrounded by letters on the floor of the little room that was our only office boasting that he could stick on stamps quicker than any professional.

That was one of the impressive things about him. His astonishing efficiency and orderliness in small

matters. He was always courteous and considerate of other calls on my time. And how he used to make me laugh! When he was there everything went smoothly and the work of starting the P.P.U. was a work of pure joy. He was as efficient an office boy as he was a great leader and a beloved friend.

When I recall those days I am overjoyed to think of the monument to his quiet courage and faith, his love and humour, his bitter struggles, that is the Peace Pledge Union.

ONE OF GOD'S GOOD MEN

By GEORGE LANSBURY

I HAVE lost a friend and the whole world has lost one of the greatest friends of humanity, one of God's good men in the very best sense of the word. He was the most human personality I ever met in my life, with the keenest sympathy and that greatest of all gifts, understanding.

His devotion to peace was not just sentiment. It was the conviction born of his faith in the religion of his Master that mankind can, whenever it decides to do so, remove the causes of war. The whole pacifist movement will mourn one of the greatest leaders and one who gave himself literally, knowing all the risk that he ran, a living sacrifice to the cause. Those who knew him knew how often he struggled against infirmity in order that he might deliver his message.

He gathered round him multitudes of young men and women who caught the fire of his spirit, and I can only hope that those who have done so will produce not one but hundreds to take his place.

I am terribly sorry for his family and his friends, and most grievously distressed because of his loss to the movement.

The peace movement has lost a wonderful leader. He was a far greater man than the phrase "Peace Pledge" would indicate.

He founded his peace movement on his religion, but he was not a dreamer.

Although the Peace Pledge Union has lost a great leader, I hope some other man will come forward to take his place, and that myriads will follow the road which he has pointed out.

WE MUST NOT FAIL HIM

By STORM JAMESON

IN the first shock of his death we all must feel that we have lost everything, in losing the man we have relied on, and looked up to, and trusted. I think our trust and our reliance must have been a heavy burden for him, and he carried it as if it were light. We let him carry it, and some of us, I among them, did less because he was doing so much. Others, and they are now alone too, gave him all their strength and time. They did not fail him. If we despair now that will be to fail him, and—which would have seemed much worse, infinitely worse, to him—the faith in which and for which he died. He believed, and every day proves him right, that war is a crime for which there is no excuse. He thought of peace not as a state of no-war, but as humanity's chance to grow. This belief, which we share, is left in our charge.

We owe him for his courage and kindness and gaiety a debt we shall never pay fully. He was very good. We shan't again know anyone like him. He has finished his work and ours is still to do.

By ARTHUR WRAGG

I ONLY knew Dick intimately the last four years of his life, and during that time learned a little of his own personal trials and the burdens that were always with him.

The spark that burned within him was too bright to last much longer, warming as it did not only all those who knew him, but the whole world.

All we can do now is to serve as well as we can the great work he started, and to constantly test ourselves by his standards of humour and humility.

To mis-quote Edith Cavell's words, "Pacifism is not enough—there must be no bitterness."

THE RAREST GIFT

By ROSE MACAULAY

WHEN Dick Sheppard died, the world's temperature seemed to drop, so much did he raise and warm it, like an electric fire in a room.

Max Beerbohm once said to me of him, "When he comes into the room everyone feels happier and comes more alive." Among all his gifts, that gift of radiating life and warmth and happiness was the rarest and the most delightful. Friendliness, fellowship, affection—these seemed to flow from him without effort. To put it at its simplest, he liked people; liked them as people, as individual characters, with their individual, amusing, endearing idiosyncracies, not as fellow creatures whom he had to love. He really did want to know about their concerns, to help in their troubles, to share their lives. Friendship like his is genius; and he gave it with both hands. He had the most endearing, the most unique habit, of writing his friends little notes of affection, that arrived like sudden candled Christmas trees.

The best of company, he made people laugh; the finest of leaders, he made people follow; the most ardent of practical idealists, he set others on fire; the most generous of givers, he made others give too; he had a hundred rare gifts. But the rarest was that spontaneous, that prodigal giving of himself, that brought everyone he knew, and thousands that he did not know personally, into that gay and vivid circle of his friendship, which seemed to have no exclusions, which roped in the most seemingly incongruous people, so that one may almost say, as it was said of Sir Philip Sidney, "Each living wight laments his lack, and all in sundry sorts."

Since he had to die so tragically soon, we can at least be glad that it was at a moment when the cause he most cared for—the spread of the pacifist ideal in men's minds—seemed to him to be getting a little nearer. He died pursuing it; and "He that dies in an earnest pursuit," says Bacon, "is like one that is wounded in hot blood . . . a mind fixed and bent upon something that is good doth avert the dolours of death. But above all, believe it, the sweetest canticle is *Nunc dimittis*, when a man hath obtained worthy ends and expectations. Death hath this also, that it openeth the gate to good fame and extinguisheth envy. *Extinctus amabitur idem*." Not that Dick Sheppard had to wait for death for this; but his death has revealed the extraordinarily wide and deep honour and love in which he was held.

As to his cause, one can hear him echoing General Wolfe's dying words to his soldiers before Quebec, "The day is ours—keep it." The day is not yet ours; nor will be, one surmises, in this generation—but Dick was a glorious hopper.

All that vividness gone: it is as if the world's lamps had been dipped, and its pace slowed down. It is hard to realize.

Some Recent Publications**And What About Socialists Being Pacifists?**

WHY PACIFISTS SHOULD BE SOCIALISTS. George Lansbury.
Fact (No. 7), 19 Garrick Street, London, W.C.2. 6d.

MANY will probably wonder, as I did when picking up this valuable issue of *Fact*, "are there any pacifists who aren't socialists?" But such a veteran as George Lansbury would not have written this appeal were it not demanded by present circumstances.

He is aware there are pacifists who feel that the whole question of non-resistance is an individual one and can therefore be solved on the individual basis of refusing to take part in war or preparations for war.

That is a point of view I can understand but cannot share.

In simple language Mr. Lansbury shows why capitalism and imperialism lead to war, and why those like Mr. Eden, who accept the profit-making system, however desirous of peace they may be, "find it almost impossible to make any genuine contribution to world peace." Unless pacifists become socialists, therefore, and strive for the establishment of a sane economic order, they will really be like those statesmen who want peace, but also want things which are incompatible with peace.

Not that Mr. Lansbury thinks war is inevitable. In the same way that concessions to the workers have been wrung from capitalist governments, "the more numerous we socialists and pacifists are, the less will any government dare embark on a full-blooded war policy."

"If we can keep them in check while we are still a minority, then when we are a majority we shall be able to make a real peace."

There is much more one would like to quote, but space forbids. Really this issue of *Fact* should have been entitled "Why you should be a socialist—whether you are a pacifist or not."

At least one pacifist is going to pass it on to those non-political and non-pacifist friends who have so far been left unconvinced of the need for socialism by the works of the more modern socialist economists. If they eventually become socialists from the same motives as Mr. Lansbury they will find themselves in a fix if they then try to be anything other than pacifist! For the two "isms" spring from a common source and any attempt to divide them will in the long run prove ineffectual.

Please, Mr. Lansbury, may we have next a similarly powerful plea entitled "Why Socialists must be Pacifists?"

J.W.C.

In Brief

THE AUSTRALIAN NATIVES, by Sir John Harris. Anti-Slavery and Aborigines Protection Society, 51 Denison House, Vauxhall Bridge Road, S.W.1. 6d.

This short pamphlet has been specially prepared for children and young people. The author outlines the treatment undergone by the Australian aborigines during the earlier part of the nineteenth century.

Continued foot of next column.

—Up & Up & Up!—

NEARLY 250 public libraries now display PEACE NEWS each week. The following additions since our last list:—

ALTON,
CANTERBURY,
DUDLEY,
ROSSENDALE,

bring the total up to 242.

Will you help us to reach the 250 mark soon?

THE theatre is divided into two distinct departments at the performance of a play, the stage and the auditorium. This is obvious enough, but it is perhaps not always realized that the two are equally important and that the whole aim of the play must be to fuse the two into one. In your concentration on the stage, do not forget that it is necessary to see that there are no hitches in the auditorium. The selling of tickets and programmes, the showing of people into their seats, must be properly organized. It is hard to please an audience that starts in a bad temper; don't, therefore, keep it waiting, but begin at the time you have said you will begin.

One of the things you have to guard against on the stage is "nerves." To a great extent this is an individual matter, and in the case of most actors it disappears as soon as they are actually on the stage; but there are one or two factors that are likely to cause "nerves" in the least nervous. The most obvious is uncertainty of your lines and under-rehearsal; the remedy for this is clear.

Another cause is a feeling of lack of confidence in the technicians of the production; if you are expecting something for which you are not personally responsible to go wrong, you will be

Continued from column one.

Instances of self-sacrificing devotion and the moral quality of the Australian aboriginal are given, the author stating that

it is in the ethical and educational spheres that the native shows such surprising capacities. In these spheres he is not a "one talent" but an enviable "ten talent" human!

CONSCRIPTING CHRISTIANITY. Canon Stuart Morris. Peace Pledge Union, 96 Regent Street, London, W.1. 1d.

The sermon broadcast from the BBC's Birmingham studio on August 1 was considered by many the finest exposition of the Christian pacifist position they had heard, so they will be glad to have this reprint of it.

PATRIOT'S HYMN OF PEACE. Thomas B. Pitfield. From author, 116 Clark Road, Wolverhampton. 1s.

Those who went to the P.P.U.'s Swanwick camp will remember this song, for it was tried out there. The P.P.U. is to receive 3d. in respect of each copy sold.

SONG FOR PEACE. "A World Citizen." A. G. Little, Concord, N.H., U.S.A. 5 cents.

Very suitable for groups working from a religious viewpoint; in leaflet form.

DRAMA NOTES—by John Athey

BASED on the legend of Lady Godiva's ride, an interesting little one-act play, *The Ride Through Coventry*, by Olive Popplewell, has been published by Deane & Sons of The Year Book Press Ltd., in their series of Village Drama Society Plays, price 1s.

Lady Godiva, wife of Leofric, Earl of Mercia, is moved by the poverty and slavery of the people. She asks Leofric to repeal some of the taxes and he is so wild at this that he would thrash her, but finds that that would be of no avail, so he bargains with her to make her famous ride, when he will do what she asks.

A boy is struck blind because he dared to disobey the Earl's order not to look out of the window. This boy is an absolute pacifist.

He sees God in everything, will not fight for the Earl, and accepts punishment cheerfully.

By his faith and the faith he instils into Lady Godiva he is cured of his blindness. Finally the Earl agrees that nothing desirable can be won by violence.

This is an excellent play, aided by the picturesque setting and costumes. There is one scene throughout, with three male and four female characters.

Produced by the authoress, Miss V. A. Pearn, in Guildford recently, the play *Ordeal* shows, in two scenes, the futility of a subscription to a pacifist organization unless accompanied by a determination to direct personal thought and action toward peace. The play can be obtained from the Pax Players.

MORE ABOUT PLAYS**—Final Article—**

distracted from your acting. It is important to remember that "nerves" is a very catching complaint. A company that has worked together for some weeks is a unit and what one of its members feels will be felt by others. "Nerves," in the tense atmosphere of a performance, can be communicated from person to person as panic sweeps a crowd. So keep your head, for the sake of the rest of the company.

When the curtain rises, the process of fusing stage and auditorium into one begins. It is the actors' job to make the play so real to the audience that they forget themselves as the actors forget themselves and live in the play as the actors live in the play. Though it may not at first appear true, the audience contribute as much to this process as the actors.

The performance is a cooperation; for while the actors are giving something to the audience that interests their minds and moves their feelings, the audience is unwittingly giving something back to the actors. What this something actually is, I cannot tell you; perhaps it is akin to telepathy; but it is very real and it very definitely affects the actors, sometimes bringing out in them powers that they did not suspect themselves to possess. Anyone who has acted to an almost empty hall one night and to a full one the next will know what I am talking about.

When this sympathy between stage and auditorium is established (and it is up to the actors to set it going) the fusion of the two is complete.

The foregoing paragraph is not so irrelevant as it may seem, for it is in this question of "sympathy" that we find the real value of propaganda drama and the real reason why only good plays are good propaganda. Only a good play that interests and moves them can rouse an audience to the fulfilment of their share of this sympathy between themselves and the stage; and only when the audience are in this condition of sympathy will their minds be open to receive the ideas that the play puts before them in action and words. If these ideas are the ideas of pacifism, and if we want to send the audience away ready to become pacifists themselves, you will see that it is up to us, not only to act a play well, but to choose that play well in the first place.

This brings me back to the point at which I began this series of articles—and to the end of the series. I am afraid the hints I have tried to give you have been very inadequate, but it has not been possible to mention every detail and I have already taken up quite enough of PEACE NEWS's space. Good luck to your productions—and goodbye.

R. H. Ward

GUILD OF HEALTH
(For the Study and Practice of Spiritual Healing)
PETER FLETCHER, Esq.
(Author of "Life Without Fear," etc.) is giving
THREE LECTURES
AT ALL SOULS' LINGHAM PLACE, W.1
On WEDNESDAYS, at 6.15 p.m. NOV. 3, 10 & 17
General Subject: **"SELF-DIRECTION."**
Silver Collection

Christmas Presents Made Easy

WILL you be among the many readers who will once again solve their Christmas present problems by giving their friends a subscription to PEACE NEWS for a quarter, six months, or a year? It will save you a lot of trouble.

Fill in the form below and send it to us, with the money, and leave the rest to us! Your friend will start receiving his copies of PEACE NEWS with the issue dated December 25.

To the Publishers of PEACE NEWS
59 Waterfall Road, London, N.11

Please send PEACE NEWS to

..... at
.....
for * three months, six months, one year, with a Christmas
greeting from.....

for which I enclose * 2s. 9d., 5s. 6d., 10s. 6d.

* Strike out those which do not apply.

November

DISA
L
YOUR
well,
Labour I
pacifists
that part
aspect of
they can
fundame
which ha
the Labo
portance

The C
total uni
nerstone
lutely coi
the Labo
who beli
honestly

Your
"Pacifism
goal," re
the term
human a
because
cated. T
seeks to

But it
to achie
means o
at a paci
which is
for those
of pacifi
has beco
necessity

9 St. And

In you
"Pacifism
asks whi
vote at t
I do, tha
peace, it
therefor
a non-pa
wrong (r
responsi
ing from
strengthe
say that
have out

I can
vote mu
Party, w
sistent
stands fo
and for
our soc
national
implicit
violence

We a
Sheppar
Glasgow
a porter
strength
therefor
have do
the Chr
when th
we may
the char
ballot b

"Caldeco

I am
the Chu
interests
to agre
corresp
what m
Church
in or I
true in
the uni
love, s
phrases

There
who bel
can and

Critici
help us;
Church
the grea

DISARMAMENT & THE LABOUR PARTY

YOUR correspondent H. A. Southwell, though admitting that the Labour Party is not pacifist, yet urges pacifists to become active members of that party because there is only one aspect of its programme with which they cannot agree. Apparently the fundamental principle of pacifism, which has been completely violated by the Labour Party, is of no more importance than a detail of policy.

The Christian Pacifist Party makes total unilateral disarmament the cornerstone of its policy. This is absolutely contrary to the avowed policy of the Labour Party. How then can those who believe in unilateral disarmament honestly join the Labour Party?

Your correspondent's statement, "Pacifism itself is not our ultimate goal," reveals his narrow conception of the term. Pacifism is that state of human affairs in which war is absent because its causes have been eradicated. Therefore the pacifist is he who seeks to remove those causes.

But it also follows that he will seek to achieve pacifist ends by pacifist means only. The Labour Party aims at a pacifist goal by anti-pacifist means, which is palpably absurd; therefore, for those who have the full conception of pacifism, the Christian Pacifist Party has become a spiritual and political necessity.

(Miss) M. E. FISHER,
Secretary, Christian Pacifist Party.
9 St. Andrew's Road, Coventry.

In your last issue, under the heading "Pacifism on the Map," a quotation asks which party will get the pacifist vote at the next election. Believing, as I do, that pacifism is the only way to peace, it would be morally wrong (and therefore dangerous) for me to vote for a non-pacifist party. It would also be wrong (and dangerous) to shirk my responsibilities as a citizen by abstaining from voting, for this would but strengthen the case of the fascists, who say that our democratic institutions have outlived their usefulness.

I can thus give only one answer: my vote must go to the Christian Pacifist Party, which alone has a policy consistent with pacifist principles. It stands for total unilateral disarmament and for the complete reorganization of our social and economic life (both nationally and internationally) which is implicit in our renunciation of violence.

We all rejoiced to read of Canon Sheppard's election as Lord Rector of Glasgow University. It was, as you say, a portent, and indicated the growing strength of pacifist opinion. I would therefore urge your readers to do as I have done—and to do it at once—join the Christian Pacifist Party, so that when the general election comes along we may be able to give this opinion the chance of recording its faith at the ballot box.

JOHN DEACON,
"Caldecott Croft," Desford, Leicester.

Appeal

I am quite prepared to admit that the Church is a bulwark for vested interests. I am quite prepared also to agree with a number of your correspondents that a great deal of what many ministers preach, and the Church teaches, is not really believed in or practised. This is especially true in regard to world brotherhood, the universal fatherhood of God, love, sacrifice, &c., many of the phrases being just pious platitudes.

There are, however, many groups who believe that this state of affairs can and shall be changed.

Criticism from outside will not help us; I appeal to those outside the Church to come in and help us in the great task we have set ourselves.

LETTERS to the EDITOR

A Japanese Pacifist writes . . .

ONE thing which every genuine pacifist must reckon with is that the newspaper reports here are in no small degree influenced by the news supplied and controlled by the Chinese Government.

Those who denounce Japan at present must be the first to propose some drastic measure of economic appeasement. War is an evil in any case. But peace without justice has no root. It cannot last.

Just as it is commonly accepted that there must be democratic institutions to avoid a political revolution, so there must be an efficient machinery of peaceful change to exterminate war, taking cognizance of the real conditions in the world.

M. YOSHIMURA.

A Japanese Liberal and Pacifist.

Queen's College, Oxford.

"A.R.P.": TRAP FOR PACIFISTS

Heard at the Central Tribunal, 1942:
P.P.U.-ist: We have always said "Lay down your arms."

Govt. Representative: We dare not.

P.P.U.-ist: We refuse to help you in the event of war.

G.R.: You must do something.

P.P.U.-ist: We say NO.

G.R.: But surely you would not stand by and see, &c. . . ?

P.P.U.-ist: We refuse to murder.

G.R.: Yes, yes, we understand; but we offer you life-saving work.

P.P.U.-ist: Life-saving? What do you mean?

G.R.: A.R.P.

P.P.U.-ist: All our members have trained in first-aid. . .

G.R.: How splendid, this is real alternative service. (Aside to his assistant.) There is no need to proceed with the concentration camps.

On the morrow the *Daily Press-gang* reported that the P.P.U. had succumbed to mass-suggestion. R.I.P.

ARTHUR TOMLINSON.

Altair, Dedmere Rise, Marlow.

THE ALTERNATIVE

One sees how insidious is this air raid propaganda!

Mr. Danes in his letter strikes a correct note in the last few words . . . the P.P.U. should put humanity before all.

Certainly—and I would humbly like to suggest to his group (and all others) that they find spare time jobs to help suffering humanity, e.g., the local Toc H will doubtless have more jobs than it can cope with and be willing to receive assistance; the Birmingham Blood Transfusion Service needs more donors; approach the Probation Officers and ask if the group can help to give friendship and hope to a family that is slipping (very probably by conditions outside its control); see the local schoolmaster and ask him if he knows any family that is too poor or too proud to have friends and then go down in all humility to be their friend—just one or two of the group standing in cheek by jowl with those in distress (not necessarily financial).

The group will soon come to realize that there are far too many constructive jobs of healing the broken-hearted, giving sight to the blind and raising those that are distressed, for it to find time to take courses in A.R.P.

H. J. EVANS.

47 Aubrey Road, Birmingham, 10.

We need you in our work.

Help us to challenge the powers that be, help us to put the challenge of pacifism and make up some of the complacency and apathy on these vital matters.

W. E. FLOWERDEW,

Secretary, Methodist Peace Fellowship, Neasden Group.

39 Deanscroft Avenue, Kingsbury, N.W.9.

All fellow-members of the P.P.U. have my profound respect, but I must say the Little Bromwich P.P.U. Group is absolutely up a gum tree!

Surely we are all out to stop war? It's no use fiddling with inadequate first aid. And in considering "suffering humanity" perhaps they will be able to explain—when they are fully blown A.R.P.'s—what I should be expected to do with pneumonia cases, heart cases, tuberculosis of the lungs and women in labour—and nice little humans, only a few hours old? But I suppose that's being crude?

This I know: we must stop these air raids from ever happening, we must sacrifice and work to organize that 99 percent of humanity which hates war, we must gain control of the country, and so by our efforts the British Empire will be the last example of rampant imperialism and its demise not accomplished by a welter of horror and bloodshed but by the equal division of the resources of the world by brotherly cooperation.

GERTRUDE L. REED,

Staff Nurse, S.R.N. 77,608,
Member of Rusholme Group, P.P.U.

St. Mary's Hospitals, Manchester, 1.

Doukhobors

As a pacifist, vegetarian, and socialist who has lived for many years as a teacher in British Columbia, I am, of course, in sympathy with the basic principles of the Doukhobors (PEACE NEWS, October 23, page 3). Nevertheless I am certain that in no other country in the world would they have met with a more tolerant government than that of Canada.

Had a community of Friends settled themselves in a foreign country under the same conditions as the Doukhobors it is very certain that their wisdom, tact, common sense and ability of adapting themselves, which have helped to make them so universally respected, would have made impossible the deplorable clashes that have taken place between the Doukhobors and their Canadian hosts.

The nude parades and their burning of schools have been the main causes of trouble.

ELLA DARLINGTON.

Kilquite, near Looe, Cornwall.

Letters to the Editor should be as short as possible and written on one side of the paper only. Owing to the pressure on space we reserve the right to publish extracts from letters.

Correspondents must send their names and addresses, though not necessarily for publication.

WHAT A BOYCOTT WOULD MEAN

WITH regard to the boycott of Japan, I heard Dr. Salter say that he was in Central Europe after the War when sanctions were applied.

He said the children's bones became so soft that their legs could be tied together.

I cannot see how such cruelty to children can punish the guilty leaders and war voters. Have the people in the Far East been taught in the past that pacifism and Christianity are one? Earl Haig said to the churches, "It is your business to make my business impossible."

When the nemesis referred to by S. H. Priestman comes to Japan, Hitler, and Mussolini, it is to be hoped that England's untalked-of war in the N.W. Provinces will not be overlooked.

It is merely logical for Christians to be pacifists. They have nothing to fear. "If God is with us who can be against us?" Those who are pacifists and not Christians are both heroic and humane.

WINIFRID GREENFIELD.

Chalmers, Orchard Avenue, Parkstone.

Interest

In his pamphlet on "interest" and also in his letter to you, Wilfred Wellock uses the terms "interest" and "usury" as synonymous, and he says the workers are robbed through their payment of interest. Rightly understood, interest is a return for the use of capital—it is a reward for services rendered.

Mr. Wellock has mistaken the interest receiver for the landlord. What he says of interest is true of economic rent—ground-rents, royalties, &c. It is the landlords who "exact tribute from the labour of others," and who "are able to determine whether men shall work or be idle."

ARTHUR H. WELLER.

69 Piccadilly, Manchester, 1.

Implications

I think that Mr. Middleton Murry in his Weekly Commentary, "The One Thing Needful," makes Christianity sound unnecessarily complicated when he says that we might be met with the simple question "Why take the particular injunction to resist not evil as binding while reckoning the others as of secondary validity?"

As I see it, there is only one Christian injunction, "A new commandment I give unto you, that ye love one another"—Christianity.

It therefore follows that:—

If we love one another we do not try to kill each other—pacifism.

If we love one another we do not try to exploit each other—socialism.

MARY K. VALENTINE.

30 Montague Road, Tottenham, N.15.

ANGLICAN PACIFIST FELLOWSHIP

Saturday, November 20

QUIET DAY 3-6 p.m.

CONDUCTOR
Rev. GILBERT SHAW

AT
HOLY CROSS CHURCH
S. PANCRAS

(The Church is in Cromer St., Judd St., W.C.1. Turn off Euston Road by Regent Cinema. Two minutes from King's Cross Station).

Education

AN ARMISTICE
OPPORTUNITY

To the Editor of PEACE NEWS

IT was a surprise and disappointment to me this week, that a remark to the effect that the Germans were decent folk, was greeted with derisive laughter by a class of forty boys, aged seven and eight years.

May I appeal through your columns to all schoolteachers to foster, in all conceivable ways (and to seize the added opportunity of Armistice Day) for the instilling of the idea that all nations are in the main decent folk, so that children grow up to appreciate other nationals as "friends from overseas"—not as "foreigners."

If children continue to grow up with inherent biases against other nations, the establishment of peace must be delayed. It is in the hands of schoolteachers to do much to remedy this state of affairs now.

D. E. PHIPPS-JONES.

95 Bute Road, Wallington, Surrey.

A Fight
for Life

The peace movement is a fight for life. In their leaflet *Four Steps to War*, the Peace Pledge Union has made effective use of pictures which rivet the attention and make clear the moral. The quotations, all from Conservative leaders, are warnings as to the folly of what is happening. Coming from such a respectable quarter, these words may be listened to by the millions who are still under the spell of conventional politics.

"I cannot help being impressed by the incredible folly of civilization, which is piling these terrible burdens," said Mr. Chamberlain in January.

"The Navy Estimates amount to £100,065,000, an increase of £23,376,000 over the total Navy estimate for 1936," said Sir Samuel Hoare in March.

Such statements recall the interest-

THE solution of the problem between "absolute" pacifism and violence is so pertinent and urgent that it dissolves into the question:

Do we, as anarchists, wish to preserve our movement from shipwreck and utter self-destruction—and lead it to a victory which alone will be worthy of a higher culture, necessarily the basis out of which will inevitably grow the realization of anarchism? Or are we incapable of achieving this?

Between such alternatives the international movement of anarchism stands today. While I have, theoretically, foreseen this to come since the last twenty-five years, the Spanish tragedy has brought this problem in a very abrupt and unexpected way to a climax.

The social revolution and war are two absolutely distinct and contradictory and antagonistic principles. Whoever says 'war' is practically eliminating and rejecting the social revolution, from the anarchist point of view. Each of these two principles and actions is incompatible with the other one; so much so that, although firmly convinced of the principle of the social revolution as the only means of reaching the social emancipation of the workers, which I conceive solely rendered possible by anarchism, I have always rejected

ing theory of Mr. Richard Hughes developed in a recent issue of *Time and Tide* that current theories of the causation of war may be a measure of "our psychopathic unwillingness to recognize this endemic will-to-war." I wonder?

D.A.P.

PACIFISM and CIVIL WAR

— by —
our Austrian Correspondent

who has sent us a copy of his reply to a recent article by Sebastian Faure in "Le Libertaire" of Paris. The whole of his reply is too long for reproduction in PEACE NEWS, but as it raises points of interest to pacifists in England, we publish extracts below as representing an individual point of view.

violence and war on the ground of their contradistinction to the social revolution.

Most anarchists who are for the social revolution believe it can be carried through by those means which have been the means and methods of the political revolution—i.e., arms, revolutionary militarism, civil war, if need be war. And they hope by those means to arrive, sooner or later, at anarchism.

This belief is a folly. Any revolution, using the means and methods of political revolutions (weapons, revolutionary army, civil war and terrorism, as we know from history) will, and can, never arrive at the social revolution—much less at anarchism.

Anarchists who do not understand the absolute difference between the social and political revolution, will always become a prey to politicians and parties of democracy, of republicanism, of social democracy, and of bolshevism (which is a sort of Marxian fascism, arrived at power!)

As there is a fundamental difference in the aims and objects of the social and political revolution, it follows that there must necessarily be also an absolute difference between the means employed and available.

It also follows that it is impossible to achieve the social revolution by means of weapons, militarism and civil war being based upon the same methods as all other war. From this standpoint the real anarchist is an absolute pacifist toward and against all the weapons of militarism, which is nothing else than the apparatus of the function of and for violence.

In opposition to this form of violence the real anarchist is an adherent of non-violence, not because he is against the social revolution, but because he recognizes that any and every form of militarism is an absolute antagonism of and to the social revolution, aiming at the realization of a society without organized violence, i.e., anarchism.

The victory of fascism over the workers of Germany and Italy is due to the fact that the vast majority of organized workers in the socialist parties did believe in the efficacy of weapons. Neither in Italy nor in Germany did the fascists gain their victory without having had to lose in a number of skirmishes and fights, waged by armed force.

The plain truth is that the methods of absolute pacifism and non-violence have as yet never been adopted, never as yet been elaborated, and never as yet been carried through with all the strategical weight and technical skill available in absolute pacifism and non-violence.

1½d. per word, minimum 2s.
Box Number 6d. extra

CLASSIFIED ADVERTISEMENTS

Latest time for copy Tuesday
morning

APARTMENTS

STUDENTS' CUBICLES with board, 35s. week. Large, quiet garden. Table tennis.—Concord House, 23 Pembridge Villas, W.11.

DRAMATIC

CAN YOU ACT? Use your talent for peace by joining the International Pax Players Association. Non-sectarian, non-political. Particulars from Mrs. E. Eunice Horner, 48 Arlington Street, London, N.1.

EDUCATIONAL

WE BUILD for Peace—May we send a prospectus:—Felcourt School, East Grinstead.

HEALTH AND MEDICAL

HERBAL COMPOUND Tablets for stomach, liver, kidneys, and blood (genuine). Month's supply for 1s. 3d.—Health Centre, Poulton Street, Fleetwood, Lancs.

MISS J. D. WALLINGTON, health practitioner, osteopath, bonesetter, treats all conditions of ill-health by natural methods; particularly successful with nerve and digestive cases. Consultations by appointment. 1 Ashley Place, S.W.1 (near Victoria Station). Victoria 0131. Residential telephone, Weald (Kent) 53.

ILLUMINATED ADDRESSES

ALBUMS, SCROLLS, &c., from 3 to 100 guineas. Battley Brothers Ltd., Printers and Publishers, The Queensgate Press, Clapham Park, S.W.4.

MEETINGS

FELLOWSHIP OF RECONCILIATION (London Union). A Fellowship Hour, for communion with God and each other, led by Rev. Alan Balding, is being held the third Monday in each month, from 6 to 7 p.m., at 165 Gray's Inn Road, London, W.C.1.

PEACE PROBLEMS Study Group will meet Monday, November 8, at 8.15 p.m., at 129 Gloucester Terrace, W.2 (near Lancaster Gate Station). All interested are welcome.

"SI VIS PACEM PARA PACEM"
"LIBERTY AND FRATERNITY"
"ACTA NON VERBA"

Addresses given on above subjects Sundays, 11 a.m., Lindsey Hall, Nottingham Hill Gate. All welcome.

November 7. SONGS OF ISRAEL. A recital of Jewish liturgical music and folk songs, by Mr. MAURICE BANISTER.

Please send names and addresses of anyone who might be interested to receive specimen copies of PEACE NEWS to the publishing office, 59 Waterfall Road, London, N.11.

PEACE STICKERS

USE PEACE STICKERS on your correspondence. 1s. per 100 post free.—F. Boor, Friendleigh, Disley, Cheshire.

TYPEWRITING

THE SOUTH LONDON TYPEWRITING BUREAU (Mabel L. Byles), 51 Ruakin Walk, Herne Hill, S.E.24. Telephone Brixton 2863. Duplicating, typewriting, private shorthand lessons, speed practice, &c. Prices on application.

TYPING FOR "PEACE." Jean's Typing and Duplicating Office are waiting for any jobs you may have—large or small. Speed, efficiency, and low charges. Phone Bishopsgate 3309; 7 Broad Street Station, Liverpool Street, E.C.2.

WHERE TO STAY

COTSWOLDS. In the "Valley of Peace." Food Reform (vegetarian) Guest House. Old world charm: log fires: house car: 2½ guineas (except August). Manager an ex-"C.O." "Fortune's Well," Sheepscombe, near Stroud, Gloucester.

DELIGHTFUL 16th CENTURY FARMHOUSE in Sussex is open as a guest-house to those desiring restful and health-giving holidays. Suitable for conferences or retreats. Profits are used to provide holidays for London slum-dwellers.

Write to Mrs. J. A. Corke, Micklepage Farm, Nuthurst, near Horsham, Sussex.

DERBYSHIRE HILLS.—Vegetarian Food Reform Guest House. Alt. 600ft. For happy holiday or restful recuperation. Increased accommodation. Central heating throughout; h. and c. water in all bedrooms. Central for conferences.—A. & K. S. Ludlow, The Briars, Crich, near Matlock. Tel.: Ambergate 44. Station, Ambergate (L.M.S.)

DOWNTON, WILTSHIRE. The Misses Philpott, Country Guest House, The Borough, Downton, Wiltshire. A roomy house on the banks of the river Avon, standing in a pleasant garden. Terms moderate.

LONDON. Pacifists will find congenial society, comfort, and good food at Concord House. International and strictly vegetarian. Convenient for West End parks, theatres, and stores. Partial board from 55s. week.—Mrs. F. E. Morgan, 23 Pembridge Villas, London, W.11.

Cecil H. Wilson, M.P.

UNDER BIG BEN

AT the opening of each new session of Parliament the Speaker makes the same speech in the following terms: "I have to acquaint the House that this House has this day attended His Majesty in the House of Peers, and His Majesty was pleased to make a Most Gracious speech to both Houses of Parliament, of which for greater accuracy I have obtained a copy which is as followeth."

The stranger coming to these shores would gather that His Majesty must be a very competent person indeed to make such declarations as the speech always contains, whereas we know that it is a declaration of Cabinet policy, and as such His Majesty says what he has been asked to say. Every King's speech is "gracious," and throughout the debate speakers so refer to it and even when in a very short speech I left out the "gracious" the official reporter felt bound to put it in.

In times of peace the "gracious" speech always begins with "My relations with foreign powers continue to be friendly."

If we can imagine some stranger who knows nothing of world affairs coming to this country and reading that, and then being told that we were engaged in a "defence programme" involving an expenditure of £1,500,000,000 he would ask some very pertinent questions as to whether this was a usual way of expressing our "friendliness."

That the speech contains a number of proposals to which there will be no very strong opposition it is quite true, and pacifists can gladly welcome those designed to create a better understanding in the mining industry, and the amending of the "penal law" to enable improved arrangements to be made for dealing with offenders, including juveniles and those who commit repeated offences." When however we ask what is said about the League of Nations and Palestine, about India and native races, and find that such matters are not mentioned we wonder what it means.

Since the formation of the League of Nations there have been eighteen King's speeches, in five of which, while the words "League of Nations" did not occur, there were paragraphs dealing with the relationships of the Government to the League. In 1937 the speech contained the following sentence: "The policy of my Government continues to be based on Membership of the League of Nations. They desire to see the League strengthened for its work in the pacific settlement of international disputes, and they have already made known at Geneva their proposals for the improved working and wider authority of the League."

This omission seems to suggest the abandonment of any support for the League, and renders it all the more necessary for pacifists to press for transformation of the League in some such forms as are contained in resolution three passed at our three Conventions. We should never forget that where purely nationalist interests do not enter, the League has done and is doing most valuable work which was not done before the League came into being. In such matters devotion to the needs of humanity has resulted in great benefit to peoples of all nations.

Pat McCormick's Tribute to Dick Sheppard

The following, reprinted by courtesy of the BBC, are extracts from a tribute broadcast by the Rev. Pat McCormick, Dick Sheppard's successor at St. Martin-in-the-Fields, on Sunday evening.

NEVER have I known so lovable a man, or—if I may say so—so Christ-like a man in his outlook upon his fellow human beings of every class and kind.

I don't think anyone could help loving him who really knew him, however much they may have disagreed with some of his ideas.

Never were his powers of leadership more clearly shown than in this last campaign for peace, which he believed to be the cause of his Master; in fact, it is true to say that he gave his life for that cause.

Even his opponents will not grudge him the joy which came to him only a few days ago in being elected Rector of Glasgow University. The joy to him was great, not because it was a personal triumph, but because he believed it to be a triumph for the cause.

So Dick has passed to the fuller life, and surely the trumpets are sounding for him on the other side.

Press Tributes

Memoirs in the press have shown appreciation of Dick Sheppard's sincerity and great sympathy with suffering, while his work for peace has received many tributes from non-pacifist quarters. Following are typical comments:—

The news of his death will bring sorrow to thousands, not only in London but all over the world. For "Dick" Sheppard, as he was universally called, was remarkable in his influence over men and women in all stations of life.—*The Times*.

He was right to preach love in a world of gathering animosities. He was right to assert that precious value of every human being in an age when once again great States are proclaiming that individual lives are as nothing. He was right to proclaim that war is a hideous agonising catastrophe at a time when great nations make it out to be worthy and glorious.—*Daily Herald*.

All recognized the strength and sincerity of his convictions. He was not a "bellicose pacifist," to use the common taunt, but he was certainly a pacifist fighter.

His death will be regarded as a national loss even by those who disagreed with him.—*News Chronicle*.

He believed fervently in his cause of hundred percent pacifism, and followed the path he chose with courage and sometimes daring. The public pay tribute to those qualities, and many who dissented from Dick Sheppard's pacifism admire and honour his splendid, untiring labour for the homeless, the distressed, and the wretched of the earth.—*Daily Express*.

In Canon Sheppard's zeal for social work, in his conduct of the crypt of St. Martin-in-the-Fields, in the whimsical humour with which he surrounded his intense activity, there was more than a trace of the medieval Franciscan.

He was an idealist and he took ideals into places where they are sometimes hard to find.

It seemed that there were no barriers which his goodness and eager, friendly personality could not overcome. No success could have meant more to him than his election as Rector of Glasgow University just before his death, because it was a tribute from the young to a man who had never lost the hopes of his youth or let them make compromise with hard reality.—*Manchester Guardian*.

"Millions who never saw him loved Dick Sheppard," said the heading to an article by H. R. S. Phillpott in the *Daily Herald*. Those millions were of every creed, and of none. His sense of unity with members of other communions than his own, although it brought him some criticism, gained him the respect and affection of many. Thus a tribute in yesterday's issue of *The Friend* declared:

To all he was always just himself, an understanding fellow human being, full of joy and yet one who had unmistakably felt the touch of the pierced hands.

On Saturday last Dick Sheppard rang up a London Friend and invited him and others to join in a communion service he was arranging for pacifists in the crypt of St. Paul's. He made it clear that they should feel perfectly free to partake of the elements or not. It was the sense of united worship that mattered.

"Members of many other societies besides the Peace Pledge Union are thrown into mourning," writes Percy W. Bartlett, of the Council of Christian Pacifist Groups, at whose Armistice Night meetings in London Dick Sheppard was to have spoken.

"However, we shall go on with those meetings," adds Percy Bartlett, for there is no doubt that they "will become occasions of thanksgiving for all the service and leadership that Dick Sheppard gave, and of dedication on the part of those who must take up and maintain his work."

READERS' LETTERS

Elsewhere in this issue appear tributes from some of the well-known people associated with Dick Sheppard's pacifist crusade.

Into the PEACE NEWS office has also come a stream of letters from the less well-known people on whom depends the success of that crusade, and nearly all of them realize that Dick Sheppard's death is a challenge to every individual pacifist to work for the success which is the only memorial worthy of the man who has left us. The following, from Ronald S. Malloni, of New Cross, London, S.E., is typical:—

I am sure he does not want us to mourn his passing but wishes us to carry on where he left off, at the moment of the Glasgow triumph. His life and death is a challenge to every one of us to work harder than ever.

If only we can each be one hundredth as enthusiastic, hard working, and inspiring as Dick Sheppard, England will become pacifist. Dick Sheppard literally worked himself to death.

That is a challenge to all of us to give every possible moment, every penny, and every ounce of our energy to pacifism. We, and especially those of us who are young, must write, speak, and work for peace with redoubled zeal, striving always to attain the lofty standard that our leader set us.

And E. E. Briscoe, of Hever, near Edenbridge, Kent, points out "one way (probably the best) in which all, however busy they may be, can render the help that is needed":—

They can all purchase PEACE NEWS regularly: not only one copy, but as many as they can afford, giving away the copies they do not need. The voice of Dick Sheppard is still . . . but he, "being dead yet speaketh" through the medium of PEACE NEWS. Let us all amplify that "voice" to the nth degree, and thus keep vividly alive the spirit of that kind and very courageous man.

In Memoriam

THE Rev. C. Paul Gliddon has offered his church, King's Weigh House, Thomas Street, Oxford Street, London, W.1, for a memorial service, which will be held at 3 p.m. tomorrow (Sunday). Canon C. E. Raven will preach.

Though the service is primarily for members of the Peace Pledge Union, others will be welcomed if there is room.

There will also be a memorial service at St. Peter's Church, Bristol, at 8 p.m. on Armistice Day.

Pars for the Platform

Without Comment.

THE following is quoted, without comment, from Peter Howard's "Politicians & Politics" in the *Sunday Express*:—

Captain Harold Harington Balfour, 39, Tory M.P. for the Isle of Thanet. A first-rate man. Curly-haired and courageous, he directs companies for a living. But he has done plenty of other things in his time . . . Shot down eleven enemy airplanes. Also shot down a German balloon and killed the observer as he descended in a parachute. "I followed him down," says Captain Balfour, "as he swung helplessly below his parachute, and shot the best part of 100 rounds into him . . . his body just continued to swing."

"Defence."

HERE we have the candid and apparently unashamed admission, "straight from the horse's mouth" that, as we have frequently pointed out, "defence" through "rearmament" consists of "protecting" our women and children by preparing to bomb the women and children of the other nations.

Speaking on the conditions of modern warfare at Norwich Rotary Club yesterday, Admiral Sir Barry Domville, who was naval adviser to Lord Balfour at the Washington Naval Conference and has attended most of the post-war conferences on naval affairs, said that if he was asked if there was any remedy against aircraft attack he thought that the answer was "No." Sir Thomas Inskip recently said that he thought the day might come when aircraft attack would be rendered impossible, but his (Sir Barry's) view was that Sir Thomas must have been in an optimistic mood. *The Air Ministry were quite honest in saying that there was no remedy except "hit for tat," which meant that the reply would be to carry the war into the enemy's country.* (*Eastern Daily Press*, October 28.)

Statistics.

WHILE it is almost impossible to get accurate statistics of air forces, these facts given by Major C. C. Turner in the *Daily Telegraph*, October 29, may be considered in conjunction with others:—

In June of this year there is reason to believe Germany had about 1,600 machines, and the British strength for home defence was about the same. These figures appear to be approximately correct, but need explanation. Germany and Britain have increased their strength since June. British total strength now exceeds 2,000 first-line machines. Such estimates take no account of reserves. Reserve strength, however, is the most vital of all, and no country divulges facts relating to it. It may well be that both in Germany and Britain the grand total, first-line and reserves, at the present time considerably exceeds 8,000.

If you have difficulty in getting PEACE NEWS (or if your newsagent is unable to deliver it by Saturday morning) send a card at once to

59 Waterfall Rd., London, N.11

WINTER SPORTS

SNOW, SUNSHINE, JOLLY COMPANIONS

INTERNATIONAL YOUTH TOURS, LTD.

9 DAYS £9 15 0

INCLUDING SKIS AND TUITION

BAVARIA - TYROL - SWISS ALPS

SEND FOR PROGRAMME TO:

YOUTH HOUSE, 250 CAMDEN ROAD, LONDON, N.W.1.

FRIENDS' BOOK CENTRE EUSTON ROAD

Do you know of this shop where you may examine at leisure and in comfort the latest books on religious, social and international problems?
Opposite Euston Station Phone EUSTON 3602

Peace News

November 6, 1937

Classified Advertisements on page 10

KING'S WEIGH HOUSE CHURCH

Duke Street, Oxford Street, W.1
(opposite Selfridges)

'PEACE' SERVICES

Wednesdays at 6.45 p.m.

November 17: Speaker, Rev. Alan Balding, M.A.
November 24: Speaker, Rev. Leslie Artingstall

DIARY OF THE WEEK

November

6 (Sat.) 7.30 p.m. Parish Hall, West Street, **ERITH**; social evening; P.P.U.

7.30 p.m. Trinity Methodist School, **BLACKBURN**; play readings and social; Joint Pacifist Council.

7.30 p.m. Methodist Church, **NEASDEN**; concert and peace play *Young Heaven*; Methodist Peace Fellowship.

8 p.m. Grammar School, Salisbury Road, **KILBURN**; the "Old Bron-desburians" present the pacifist play *Flowers of the Forest*. Tickets (2s. 6d. reserved and 1s. 6d.) from Miss Molly Pike, 29 Barn Hill, Wembley Park.

6-14 (Sat.-Sun.) **SUTTON** and **DISTRICT** peace week; help welcomed for poster parade, November 6; meet Congregational Church Hall, Carshalton Road, Sutton, from 3-6 p.m.

7 (Sun.) 3 p.m. King's Weigh House, Duke Street, Oxford Street, **LONDON**; W.I.; memorial service for Dick Sheppard; preacher: Canon C. E. Raven.

3 p.m. Rex Cinema, **NOR-BURY**; Canon S. D. Morris, Miss E. Thorneycroft and George Lansbury; P.P.U.

8.15 p.m. Repertory Theatre, **NORTHAMPTON**; Armistice meeting; Rev. Henry Carter and Laurence Housman; Peace Council.

8.15 p.m. Mayfair Cinema, Beverly Road, **HULL**; Armistice Peace Service; Miss Mary Gamble; F.o.R.

8.15 p.m. Trinity Methodist Church, Albert Road, **SOUTH-SEA**; Howard Whitehouse at public service of remembrance and peace; P.P.U.

8.30 p.m. Central Hall, **LIVER-POOL**; memorial gathering for Dick Sheppard; Harry Eden, Alwyn Pritchard, Dr. F. B. Julian, Rev. Howard Partington.

8.30-9.15 p.m. Methodist Church, Uxbridge Road, **WEST EALING**; Rev. Alan Balding at Service of Intercession for World Peace; F.o.R.

7-14 (Sun.-Sun.) **WOOD GREEN** and **SOUTHGATE** Peace Week; Peace Council.

LEICESTER Peace Week; Peace Council.

TONBRIDGE Peace Week; local organizations.

RAWTENSTALL Peace Week; local council.

CAMBRIDGE Peace Week; Peace Council.

8 (Mon.) 7.30 p.m. Albert Hall, **NOTTINGHAM**; Lord Ponsonby and Rev. Henry Carter; P.P.U.

7.30 p.m. St. Oswalds Hall, **GROVEHILL**, Middlesbrough; Mr. Palmer on "Pacifism"; Women's Cooperative Guild.

7.30 p.m. Pillar Room, Town Hall, **CHELTENHAM**; Laurence Housman and Wilfred Wellock; P.P.U.

7.30 p.m. Regal Hall, **DURHAM**; Canon Stuart Morris and Mr. William Carr (chairman); P.P.U.

8-13 (Mon.-Sat.) 10 a.m.-8 p.m. 40 London Road, **LEICESTER**; Peace Book Shop; F.o.R. and P.P.U.

ILFORD Peace Week; local organizations.

9 (Tues.) 1.20-2 p.m. Friends House, Euston Road, **LONDON**, N.W.1; Percy W. Bartlett on "International Pacifism"; Peace Committee of London Friends.

7.45 p.m. Camden Road Methodist Church, **TUNBRIDGE WELLS**; Frank R. Hancock; P.P.U.

8 p.m. Congregational Church, **HOUNSLOW**; special commem-

oration service for life of Dick Sheppard; also Rev. G. T. Pritchard, Miss Margaret Pope, Rev. Hannington Denny (chairman) at United Armistice peace meeting; F.o.R., Friends' Peace Committee, and P.P.U.

8.30 p.m. 12 Southwold Road, **STAMFORD HILL**; John Barclay on "Armistice Day"; League of Youth.

10 (Wed.) 1-4 p.m. Bull Ring, **BIRMINGHAM**; Armistice peace meeting; No More War Movement.

3.30 p.m. Sydney Hall, Pond Place, **CHELSEA**; John Barclay on "Women in the P.P.U."; Women's Guild.

7.30 p.m. Church Hall, Lowfield Street, **DARTFORD**; Fred Messer and others; P.P.U.

7.30 p.m. History Society, Trinity College, **DUBLIN**; Canon Stuart Morris; P.P.U.

7.30 p.m. Dunning Road, **MID-DLESBROUGH**; Canon Stuart Morris on "Pacifism: the Realist Way to Peace"; P.P.U.

7.30 p.m. King Alfred Hall, **WESTON - SUPER - MARE**; Laurence Housman on "The Price of Peace"; Peace Shop in High Street during Armistice Week; F.o.R. and P.P.U.

8 p.m. Albert Schools, Church Lane, **MARPLE**; Armistice Eve meeting; Miss A. Ruth Fry and Douglas J. J. Owen; P.P.U.

8 p.m. Wild Court, **KINGSWAY**; open-air meeting; Methodist Peace Fellowship.

8.15 p.m. 115 High Street, **OXFORD**; Rev. Leyton Richards; Oxford University Pacifist Association.

11 (Thurs.) 1.10-2 p.m. 13 Paternoster Row, **LONDON**, E.C.4; Maurice L. Rowntree; City P.P.U. group.

3 p.m. Methodist Church, **BUSH HILL PARK**; women's meeting; John Barclay on "The Meaning of Armistice."

5.30 p.m. 13 Paternoster Row, **LONDON**, E.C.4; tea before going to Central Hall; City P.P.U. group.

7 p.m. St. Giles', **OXFORD**; Miss E. Thorneycroft, Mr. C. A. Radice, Rev. S. R. Record and others at open-air meeting; P.P.U.

7.30 p.m. Central Hall, **WEST-MINSTER**, and Kingsway Hall, **KINGSWAY**; simultaneous meetings; George Lansbury, Dr. Donald Soper, Dr. Charles E. Raven, Rev. Henry Carter and foreign speakers (advt. page 5).

7.30 p.m. Central Mission, **SWIN-DON**; Laurence Housman; Peace Council.

7.45 p.m. Elim Tabernacle, Lowes-moor, **WORCESTER**; Armistice night service; Rev. F. J. Slemming on "Should a Christian Fight?"; organized by the speaker.

7.45 p.m. Priory Road Methodist Church Schoolroom, **HIGH WYCOMBE**; Mr. Eric Gill, Rev. E. Y. Loosley, Eric Hayman, Rev. A. A. McNaughton and Rev. S. H. Reader (chairman); F.o.R. and Methodist Peace Fellowship.

8 p.m. Food Reform Restaurant, Farnival Street, **KINGSWAY**; Chek Chen and G. F. Green on "War in China"; Militant Socialist International.

8 p.m. St. Peter's Church, **BRISTOL**; Memorial Service for Dick Sheppard.

8 p.m. Regent Street Baptist Assembly Rooms, **SMETH-WICK**; Rev. H. Ingli James; Christian Pacifist Group.

8 p.m. Methodist Central Hall, **SLOUGH**; Mr. Douglas Wollen on "The Church and War";

Coming Shortly

November 15, 7.30 p.m. Cooperative Garage, **BRAYFORD**; George Lansbury, Miss Mary Gamble, and Canon Stuart D. Morris (chairman); P.P.U. Tickets (1s. and 6d.) from Miss M. R. Baker, Grey Garth, Brant Broughton, nr. Lincoln.

8 p.m. Town Hall, Crouch End, **HORNSEY**; Laurence Housman, Father Andrew, and Dr. Herbert Gray (chairman); F.o.R. and P.P.U. Admission free. Reserved seats (1s.) from Dorothea Harding, 98 Middle Lane, N.8.

November 20, 3.30 p.m. Friends Meeting House, Prebend Street, **LEICESTER**; Midlands P.P.U. Committee; not November 27.

This One is Genuine!

November 24, 5.30 p.m. Gloucester Hotel, **HONG-KONG**; formation of new group; speaker - David Spreckley (Group Organizer for the Far East).

Methodist Peace Fellowship.

9 p.m. St. Peter's Church Hall, Arras Avenue, **MORDEN**; John Barclay on "Why I am a Pacifist"; Morden Girls' Club.

12 (Fri.) 3 p.m. Labour Hall, **WORTHING**; Frank R. Hancock on "We Will Not Forget"; Labour Women.

7.45 p.m. Old Meeting House, **DITCHLING**; debate: Collective Security v. Pacifism; Rev. H. Maguire and Frank R. Hancock; League of Nations Union.

7.45 p.m. Wellington Road Council School, **STOCKPORT**; Canon Stuart Morris on "The Challenge of Pacifism"; P.P.U.

13 (Sat.) Market Place, **ROMFORD**; peace literature stall; P.P.U.

2.30-5 p.m. and 6-8.30 p.m. Shakespeare Rooms, Edmund Street, **BIRMINGHAM**; annual conference; Christian Pacifist Party.

7.30 p.m. Plantagenet Hall, Station Road, **NEW BARNET**; John Barclay at signatories' conference; P.P.U.

8 p.m. The Studio, 29 Addison Avenue, **HOLLAND PARK**; dramatic entertainment by London Pax Players; United Humanitarian League. Tickets 2s. 6d. (three for 6s.) from Miss C. Perceval, 29 Addison Avenue, W.11.

14-20 (Sun.-Sat.) **ALTON** Peace Week; P.P.U.

14-21 (Sun.-Sun.) **STREATHAM** Peace Week; local organizations.

INCOME TAX REFUSAL

Another Pacifist in Court

From Our Special Correspondent

THE secretary of the Slough group of the Peace Pledge Union, Mr. J. Fletcher Porter, was summoned before the Windsor magistrates last week for non-payment of income tax. There was surprise in the Court when, on being asked by the Clerk if he agreed with the amount on the summons Mr. Porter replied with a definite "No."

On being questioned he informed the Bench he had already paid 75 per cent, and although the Inland Revenue authorities had returned this amount with a request that it be paid in full, they had in effect accepted same, as they had endorsed the postal orders with their official stamp. The Tax Collector said that Mr. Porter had refused to pay the total amount of the tax demanded, and read the following extract from a letter giving his reason:

As a Christian I find it against my principles to contribute toward the production of instruments and machines that will be used for the destruction of my fellow men.

The Clerk said that if the defendant did not agree with the tax, he should pay it now and then remove to a country where it was not a demand on the citizens, or, as an alternative, pay the tax, and then get on with the work of trying to convert people to the pacifist point of view, to which remark the Police Superintendent added "so long as you do not start on me!"

Twice during the conversation the Clerk asked Mr. Porter whether he would pay the Collector the amount in Court, and on both occasions when offered the returned postal orders the collector refused them, and said he would only accept the full amount.

Ultimately the Clerk turned to Mr. Porter and, after emphasizing the fact that he could go to prison for the offence said, "Will you tell this Bench that you will definitely not pay the amount?" and the reply was "I will not pay." A distress warrant was ordered to be issued for the full amount, forthwith.

After the proceedings Mr. Porter thanked the Bench for their assistance and patience.

PLEASE HAND THIS TO YOUR NEWSAGENT

To M.....
(Newsagent's name)

Please deliver PEACE NEWS to me weekly.

Name.....

Address.....

as from issue dated.....

Note to Newsagent.—PEACE NEWS is published weekly as a national newspaper at the retail price of 2d. It is obtainable by your wholesaler at the usual rates from the Publishers, at 59 Waterfall Road, London, N.11 (Tel: Enterprise 1888).

Published from Editorial and Publishing Offices, 59 Waterfall Road, London, N.11, by "Peace News" Ltd. (registered office, 96 Regent Street, London, W.1), and printed for them by Baines & Scarsbrook Ltd. (T.U.), 75 Fairfax Road, London, N.W.6